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The American people, in general, are now in the stage of indignation with the Governor of Illinois and they are visiting upon him the (in his case) futile punishment of their stern disapproval. But a revulsion in his favor has begun and it is by no means improbable that in the end his "independence" and "courage" may win for him a complete victory over the entire sixty millions of us !

There is something grand and admirable in the spectacle of enormous power forbearing to use it upon insignificance and feebleness. When a regiment of warriors marches through a hostile mob, we admire the soldierly stoicism with which they endure the vilest insults and even minor physical assaults without offering to use the power they possess to drive their insulters shrieking with terror into their alley-ways and dives. When a fearless giant pays no attention to the gibes of a gang of cowardly hoodlums we approve his manly dignity. But when the mob begins to throw big stones and fire their revolvers, then our sense of justice and necessity demand of the lion-hearted colonel that he give the stern orders : " Make ready, aim, fire ! " And if the hoodlums should transfer their insults from the giant to his wife, then something more is demanded of his manly dignity than cool indifference.

So long as the Anarchists only insult our country, our laws, and our institutions, with vile epithets and minacious fustian, perhaps the national dignity is best preserved by treating them with magnanimous contempt, but when they actually tear down our flag, put the torch to our houses and the knife to our throats, then it is time to apply a sterner penalty. But when the duly appointed representative of our self-protecting power uses his prerogative to remit the just penalty we inflict, and we find that the punishment we impose upon him, our severe disapprobation, only calls forth his derision, what are we "going to do about it?"

EDWARD P. JACKSON.

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#### POSSIBILITIES OF PRAYER.

CONSIDERING how long prayer has been in use in the world and how much human energy it has engrossed, it seems a remarkable thing that there should continue to be such uncertainty about its effects. When a boy throws a ball over a wall, he cannot tell precisely where it is going to land, but he is sure it went over and that it will hit something. When a doctor gives medicine he cannot be certain of its effect until the patient has shown it, and he cannot always be sure then ; nevertheless he knows the medicine was an actual force and that it did something, though other forces may have neutralized its action. But when a man of average sentiments prays, he is not sure whether or not anything has gone out from him which has had any effect outside of his own range of perception. He is sure that his own mind has worked in a certain manner. If other persons have heard him pray, he may be convinced that his uttered sentiments have affected their minds, but beyond that everything is foggy and uncertain.

That is an unsatisfactory state of things, with which prayerful persons ought not to be satisfied. If prayer is worth using at all, and great numbers of intelligent people are convinced that it is, it is worth using with the utmost intelligence and the highest attainable skill. The kind of prayer in which the petitioner asks for everything he can think of, in the hope that some of his supplications may reach the mark, is as much out of date as

those doses affected by doctors of the last generation, in which a lot of drugs were mixed, not for their combined effect, but in the hope that the right one might be among them, and might find its way to the right spot in the patient. Perhaps clumsy doctors do that way still. Not so the masters of medicine. Their diagnoses make plain to them what they want to do; then if they use a drug at all, it is sent to accomplish that particular purpose. So, in this enlightened generation, the prayers of the great prayer-masters should be rifle shots sent by an understood force at an ascertained mark. Whether they hit or miss should depend upon comprehensible conditions. If a savage fires at the moon with a rifle, he may be surprised at not hitting it; but a man who understands about rifles is not surprised. He knows what may be expected of them. So it would seem it should be possible to understand prayer.

There are forces of nature which used to be mysterious, but which the men of our day can use and control, because they have learned how. If there are natural forces which can be reached or directed by prayer, it is not unimaginable that human intelligence may gain a more definite use, and some measure of control of them also. Men pray to God, but there is no natural force that the idea of God does not include. The more rational idea of prayer would seem to be not an argument or entreaty which influences the sentiments of the Deity, but a force which acts directly on some force which is included in God. Of prayer so considered it is as obvious a necessity that the results it seeks should accord with God's will as that the results expected from the control of other natural forces should accord with the laws of nature. Men do not expect water to run up hill and turn a mill wheel. They have found out that water runs down hill. But if the use of water was still in the experimental stage, they might put their mill wheels at various points to see what results they got. Until they learned the laws of nature as they affect water, water-power would continue to be a mysterious and uncertain force.

Prayer is still in the experimental stage. We know that it is of no use as a force, except so far as it conforms to the will of God. Yet many of us believe that it brings things to pass which would not happen without it. Electricity works in accordance with the will of God when it hauls a street car, but it would not haul the car except for the interposition of the will of man. So we constantly use prayer as though it were an objective force, subject to the will of man in accordance with the will of God. We are pretty sure that the will of God, including and regulating all natural forces, is invariable, not subject to whims or open to argument or entreaty. When we pray, then, we do not hope to alter God's will, but rather for the application to a special case of some force whose existence is suspected rather than understood, which is included, as are all natural forces, in God, but which, like other forces, is subject to our will in proportion as we understand the laws that govern it. But we don't seem to know enough about prayer yet to adapt our methods with any certainty to its possibilities. We set up our mill wheels and wait to see which way the force tends, and whether or not it will turn them. We string our wires, but don't quite know how to get the electricity into them. We cannot gear our wants by prayer to the great central force so as to get our necessities satisfied. When we have more nearly perfected our knowledge of prayer, and of the will of God, we will, perhaps, be able to do that very thing. Then, when we see a comet coming our way we may be able to pray our planet out of its course

as easily as we steer a ship out of the course of another and avoid a collision. Then, when we are in such a predicament as were the passengers of the disabled "Spree," we can count with some certainty upon calm seas and succor from the nearest ship.

Man is not the supreme force of the Universe, but he is akin to it. He shares its quality. All things are possible to him if only he can learn how. If he can ever become the reverent master of scientific prayer, we may expect to see the rate of his progress indefinitely accelerated. The incurable will be cured then; the impracticable will be done; the secret of perpetual motion will be revealed; the fountain of youth will gush out. The millennium will have come then, but only for those who have learned to know it.

EDWARD S. MARTIN.

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### OUR COMING RIVAL.

IT WILL probably be conceded by everyone that the present prosperity of the United States as a nation is caused mainly by our having a large surplus of food products which Europe requires, and from the fact that we do not need their manufactures. We can get along without them, and we do our best to keep them out. These two things or conditions combined with an inter-state trade entirely free have built up great wealth for the country, but it has been done too much at the expense of the farmer and laborer. They have also shared in the general prosperity, but not in proportion with others. It is scarcely credible that the most enthusiastic friends of our present tariff really believe that the farmer is benefited by it. One thing alone shows clearly that he is a victim. He sells his products for less than European prices, while almost everyone else gets more than European prices for his time or produce.

This is bad, but the future seems to have worse in store for the farmer, and it seems as if the present system might before long spoil the farmers' foreign market, and swamp the laborer with a sea of forced immigration. There is at present only one country in the world that looms up as a serious rival to the United States in food products. Almost without commercial railroad facilities, without farm machinery, without decent cultivation, without any country banks to move crops, and with her magnificent wheat fields hardly touched, Russia has been close after the United States in the markets of the world. If this is conceded and it cannot be denied, what might we not expect of her with our advantages?

Russia possesses both in Europe and in Asia the largest and most excellent regions of wheat land yet untouched on the face of the earth, requiring nothing but capital, cultivation and railroad facilities to produce a surplus sufficient to feed Europe without calling on America for a single bushel of wheat. The Russian oil fields rival those of Pennsylvania, and the great plains can feed millions of horses and cattle. England has been looking at Russia through green spectacles for over a century, and Russia has been trying to overreach her at every opportunity. Each nation has done and is doing all it can to thwart and injure the other at all times and in all places. How much this is done is not generally known. As it is now, the British capitalist would rather invest anywhere than in Russia, and the Russian diplomatist never finds one of his Eastern schemes countermined without blaming his English brother. Only intense mutual jealousy could